

in *Prayer, Singing, Counselling and Conferring*. There seemed to be a consequent *happy Effect* of that Meeting to several particular Persons, and in the State of Religion in the Town in general. After this were Meetings from Time to Time attended with *like Appearances*. But a little after it, at the Conclusion of the publick Exercise on the *Sabbath*, I appointed the *Children* that were *under sixteen Years of Age* to go from the Meeting-House to a *neighbour House*; that I there might further inforce what they had heard in publick, and might give in some Counsels proper for their Age. The *Children* were there very generally and greatly affected with the Warnings and Counsels that were given them, and many exceedingly overcome; and the Room was filled with *Cries*: and when they were dismissed, they, almost all of them, *went home crying aloud through the Streets*, to all Parts of the Town. The *like Appearances* attended several such Meetings of *Children* that were appointed. But their Affections appeared by what followed to be of a very different Nature: in many they appeared to be indeed but childish Affections; and in a Day or two would leave 'em as they were before: others were deeply impressed; their Convictions took fast hold of them, and abode by them: and there were some that from one Meeting to another seem'd extraordinarily affected for some Time, to but little Purpose, their Affections presently vanishing, from Time to Time; but yet afterwards were seized with abiding Convictions, and their Affections became durable.

About the *middle of the Summer*, I call'd together the *young People* that were *Communicants*, from *sixteen to twenty six years of Age* to my House; which proved to be a most happy Meeting: many seemed to be very greatly and most agreeably affected with those Views which excited Humility, Self-Condernation, Self-Abhorrence, Love and Joy: many fainted under these Affections. We had *several Meetings* that *Summer* of *young People* attended with *like Appearances*. It was about that Time that there first began to be *cryings out* in the Meeting-House; which several Times occasion'd many of the Congregation to stay in the House, after the publick Exercise was over, to confer with those who seemed to be overcome with religious Convictions and Affections; which was found to tend much to the Propagation of their Impressions, with lasting Effect upon many; *Conference* being at these Times commonly

commonly joined with *Prayer* and *Singing*. - In the *Summer* and *Fall* the *Children* in various Parts of the Town had religious Meetings by themselves for *Prayer*, sometimes joined with *Fasting*; wherein many of them seemed to be greatly and properly affected, and I hope some of them savingly wrought upon.

The Months of *August* and *September* were the most remarkable of any *this Year*, for *Appearances* of *Conviction* and *Conversion* of *Sinners*, and great *Revivings*, *Quickenings*, and *Comforts* of *Professors*, and for extraordinary external Effects of these Things. It was a *very frequent* Thing to see an *House* full of *Out-cries*, *Faintings*, *Convulsions* and such like, both with *Distress*, and also with *Admiration* and *Joy*. It was not the Manner here to hold Meetings all Night, as in some Places, nor was it common to continue 'em 'till very late in the Night: but it was pretty often so that there were some that were so affected, and their Bodies so overcome, that they could not go home, but were obliged to stay all Night at the House where they were. There was no *Difference* that I know of here, with Regard to these extraordinary Effects, in Meetings in the *Night*, and in the *Day Time*: the Meetings in which these Effects appeared in the Evening, being commonly begun, and their extraordinary Effects, in the Day, and continued in the Evening; and some Meetings have been very remarkable for such extraordinary Effects that were both begun and finished in the *Day Time*.

There was an *Appearance* of a glorious Progress of the Work of God upon the Hearts of Sinners in *Conviction* and *Conversion* this *Summer* and *Fall*; and great Numbers, I think we have Reason to hope, were brought savingly home to CHRIST. But this was remarkable, the Work of GOD in his Influences of this Nature, seem'd to be almost wholly upon a *new Generation*; those that were not come to Years of Discretion in that wonderful Season *nine Years* ago, *Children*, or those that were *then Children*: Others that had enjoyed that former glorious Opportunity without any Appearance of saving Benefit, seem'd now to be almost wholly pass'd over and let alone. But *now* we had the most wonderful Work among *Children* that ever was in NORTHAMPTON. The former great Out-powering of the SPIRIT was remarkable for Influences upon the Minds of *Children*, beyond all that had

ever been before ; but *this* far exceeded *that*. Indeed as to Influences on the Minds of *Professors*, this Work was by no Means confined to a new Generation : many of all Ages partook of it : but yet, in this Respect it was *more general* on those that were of the *younger Sort*. Many that had formerly been wrought upon, that in the Times of our Declension had fallen into Decays, and had in a great Measure left GOD, and gone after the World, now pass'd under a very remarkable *new Work* of the SPIRIT of GOD, as if they had been the Subjects of a *second Conversion*. They were first led into the Wilderness, and had a Work of *Conviction*, having much greater Convictions of the Sin of both Nature and Practice than ever before, (tho' with some new Circumstances, and something new in the Kind of Conviction) in some with great Distress, beyond what they had felt before their *first Conversion* : under *these Convictions* they were excited to strive for Salvation, and the Kingdom of Heaven suffer'd Violence from some of them in a far more remarkable Manner than before : and after great Convictions and Humblings, and Agonizings with GOD, they had CHRIST discovered to them anew, as an All-sufficient Saviour, and in the Glories of his Grace, and in a far more clear Manner than before ; and with greater Humility, Self-Emptiness and Brokenness of Heart, and a purer and higher Joy, and greater Desires after Holiness of Life, but with greater Self-Diffidence, and distrust of their treacherous Hearts.

One Circumstance wherein this Work differed from that which had been in the Town *five* or *six Years* before, was that Conversions were frequently wrought *more sensibly and visibly* ; the Impressions stronger, and more manifest by external Effects of them ; and the Progress of the SPIRIT of GOD in Conviction, from Step to Step, more apparent ; and the Transition from one State to another more sensible and plain ; so that it might, in many Instances, be as it were seen by By-standers. The *preceeding Season* had been very remarkable on this Account beyond what had been before ; but *this* more remarkable than *that*. And in this Season these apparent or visible Conversions (if I may so call them) were more frequently in the Presence of others, at religious Meetings, where the Appearances of what was wrought on the Heart fell under publick Observation.

After

After *September 1741*, there seem'd to be some Abatement of the extraordinary Appearances that had been ; but yet they did not wholly cease, but there was something of them from Time to Time *all Winter*.

About the *Beginning of February 1741, 2*. Mr. BUEL came to this Town ; I being then absent from Home, and continued so 'till about a *Fortnight* after. Mr. BUEL preach'd from Day to Day, almost every Day, in the *Meeting-House*, (I having left to him the free Liberty of my Pulpit, hearing of his designed Visit before I went from Home) and spent almost the whole Time in religious Exercises with the People, either in publick or private, the People continually thronging him. When he first came, there came with him a Number of the zealous People from SUFFIELD, who continued here for some Time. There were *very extraordinary Effects* of Mr. BUEL's Labours ; the People were exceedingly moved, *crying out in great Numbers* in the *Meeting-House*, and great Part of the Congregation commonly staying in the House of GOD for Hours after the publick Service, many of them in uncommon Circumstances. Many also were exceedingly moved in *private Meetings*, where Mr. BUEL was : and almost the *whole Town* seem'd to be in a great and continual Commotion, Day and Night ; and there was indeed a *very great Revival* of Religion. But it was principally among *Professors* ; the Appearances of a Work of *Conversion* were in no Measure equal to what had been the *Summer before*. When I came home I found the Town in very extraordinary Circumstances, such in some Respects as I never saw it in before. Mr. BUEL continued here a *Fortnight* or *three Weeks* after I returned : there being still great Appearances attending his Labours ; many in their religious Affections being raised far beyond what they ever had been before : and there were *some Instances* of Persons lying in a *Sort of Trance*, remaining for perhaps a whole *twenty-four Hours* motionless, and with their Senses locked up ; but in the mean Time under strong Imaginations, as tho' they went to Heaven, and had there a Vision of glorious and delightful Objects. But when the People were raised to this Height, *Satan* took the Advantage, and his Interposition in many Instances soon become very apparent : and a great deal of Caution and Pains were found necessary to keep the People, many of them, from running wild.

In the Month of *March* I led the People into a *solemn publick RENEWAL* of their COVENANT with GOD. To that End I made a Draught of a COVENANT : and first proposed it to some of the principal Men in the Church ; then proposed it to the People in their several religious Societies, in various Parts of the Town ; and then proposed it to the whole Congregation in publick ; and then deposited a Copy of it in the Hands of each of *our four Deacons*, that all that desired it might resort to them, and have Opportunity to view and consider it. Then the *People in general* that were *above fourteen Years of Age* first subscribed the *Covenant* with their Hands, and then on a *Day of Fasting and Prayer*, all together presented themselves before the LORD in his House, and stood up, and solemnly manifested their Consent to it, as *their Vow to GOD*. The COVENANT was as follows :

A Copy of a Covenant enter'd into and subscribed, by the People of GOD at Northampton, and own'd before GOD in his House, as their Vow to the LORD, and made a solemn Act of publick Worship, by the Congregation in general, that were above fourteen Years of Age, on a Day of Fasting and Prayer for the Continuance and Increase of the gracious Presence of GOD in that Place. March 16. 1741, 2.

“ A Cknowledging God’s great Goodness to us, a sinful unworthy People, in the blessed *Manifestations*, and
 “ *Fruits* of his *gracious Presence* in this Town, both *formerly*
 “ and *lately*, and particularly in the *very late* spiritual *Revival* ; and adoring the glorious Majesty, Power, and
 “ Grace of GOD, manifested in the *present* wonderful *Outpouring* of his SPIRIT, in many Parts of this Land, and
 “ in this Place ; and lamenting our past Backslidings and
 “ ungrateful Departings from GOD ; and humbly begging
 “ of GOD, that he would not mark our Iniquities, but for
 “ CHRIST’s Sake, come over the Mountains of our Sins, and
 “ visit us with his Salvation, and continue the Tokens of
 “ his Presence with us, and yet more gloriously pour out his
 “ blessed SPIRIT upon us, and make us all Partakers of the
 “ divine Blessings, he is, at this Day, bestowing here, and
 “ in many Parts of this Land ; We do *this Day* present our
 “ Selves

“ Selves before the LORD, to renounce our evil Ways, and
 “ put away our Abominations from before GOD’s Eyes,
 “ and with one Accord, to *Renew our Engagements* to seek
 “ and serve GOD : And particularly do now solemnly pro-
 “ mise and vow to the LORD as follows.----

“ In all our Conversation, Concerns, and Dealings with
 “ our *Neighbour*, we will have a strict Regard to Rules of
 “ Honesty, Justice, and Uprightness ; that we don’t over-
 “ reach or defraud our Neighbour, in any Matter, and either
 “ wilfully, or thro’ Want of Care, injure him in any of
 “ his honest Possessions, or Rights ; and in all our Commu-
 “ nication, will have a tender Respect, not only to our own
 “ Interest, but also to the Interest of our Neighbour ; and
 “ will carefully endeavour, in every Thing, to do to others,
 “ as we should expect, or think reasonable, that they should
 “ do to us, if we were in their Case, and they in ours.

“ And particularly we will endeavour to *render to every one*
 “ *his Due*; & will take Heed to our selves, that we don’t wrong
 “ our Neighbour, and give them a just Cause of Offence, by
 “ wilfully, or negligently forbearing to pay our honest Debts.

“ And wherein any of us, upon strict Examination of
 “ our past Behaviour, may be conscious to our selves, that
 “ we have by any Means, wrong’d any of our Neighbours
 “ in their outward Estate ; we will not rest, ’till we have
 “ made *that Restitution*, or given *that Satisfaction*, which
 “ the Rules of moral Equity require : or if we are, on a
 “ strict and impartial Search, conscious to our selves, that
 “ we have in any other Respect, considerably injured our
 “ Neighbour ; we will truly endeavour to do that, which
 “ we, in our Consciences, suppose Christian Rules require,
 “ in Order to a *Reparation* of the *Injury*, and *removing* the
 “ *Offence* given thereby.

“ And furthermore we promise, that we will not allow
 “ our selves in *Backbiting* ; and that we will take great Heed
 “ to our selves to avoid all Violations of those Christian Rules,
 “ Tit. 3. 2. *Speak Evil of no Man*. Jam. 4. 11. *Speak not*
 “ *Evil one of another, Brethren*. And 2 Cor. 12. 20. *Let*
 “ *there be Strifes, Backbitings, Whisperings*. And that we
 “ will not only, *not slander* our Neighbour, but also will not,
 “ to feed a Spirit of Bitterness, Ill-Will, or secret Grudge
 “ against our Neighbour, insist on *his real Faults*, needlessly,
 “ and when not called to it ; or from such a Spirit, speak of
 “ his

“ his Failings and Blemishes with *Ridicule*, or an *Air of Contempt*.

“ And we promise that we will be very careful to avoid doing any Thing to our Neighbour from a Spirit of *Revenge*. And that we will take great Care that we do not, for private Interest, or our own Honour, or to maintain our selves against those of a contrary Party, or to get our Wills, or to promote any Design in Opposition to others, do those Things which we, on the most impartial Consideration we are capable of, can think in our Consciences, will tend to wound Religion, and the Interest of CHRIST's Kingdom.

“ And particularly, that so far as any of us, by divine Providence, have any special Influence upon others, to lead them, in the Management of publick Affairs; we will not make our own worldly Gain, or Honour, or Interest in the Affections of others, or getting the better of any of a contrary Party, that are in any Respect our Competitors, or the bringing, or keeping them down, our governing Aim, to the Prejudice of the Interest of Religion, and the Honour of CHRIST.

“ And in the Management of any *publick Affair*, wherein there is a Difference of Opinions, concerning any outward Possessions, Priviledges, Rights or Properties; we will not *wittingly violate Justice*, for private Interest: and with the greatest Strictness and Watchfulness, will avoid all unchristian *Bitterness, Vehemence, and Heat of Spirit*; yea tho' we should think our selves injured by a contrary Party: and in the Time of the Management of such Affairs, will especially watch over our selves, our Spirits, and our Tongues, to avoid all unchristian *Inveighings, Reproachings, bitter Reflectings, judging and ridiculing* others, either in publick Meetings, or in private Conversation, either to Men's Faces, or behind their Backs; but will greatly endeavour, so far as we are concerned, that all should be managed with Christian *Humility, Gentleness, Quietness* and *Love*.

“ And furthermore we promise that we will not tolerate the Exercise of *Enmity and Ill-Will, or Revenge* in our Hearts, against any of our Neighbours; and we will often be *strikingly searching and examining our Hearts* with Respect to that Matter.

(To be continued.)